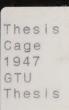
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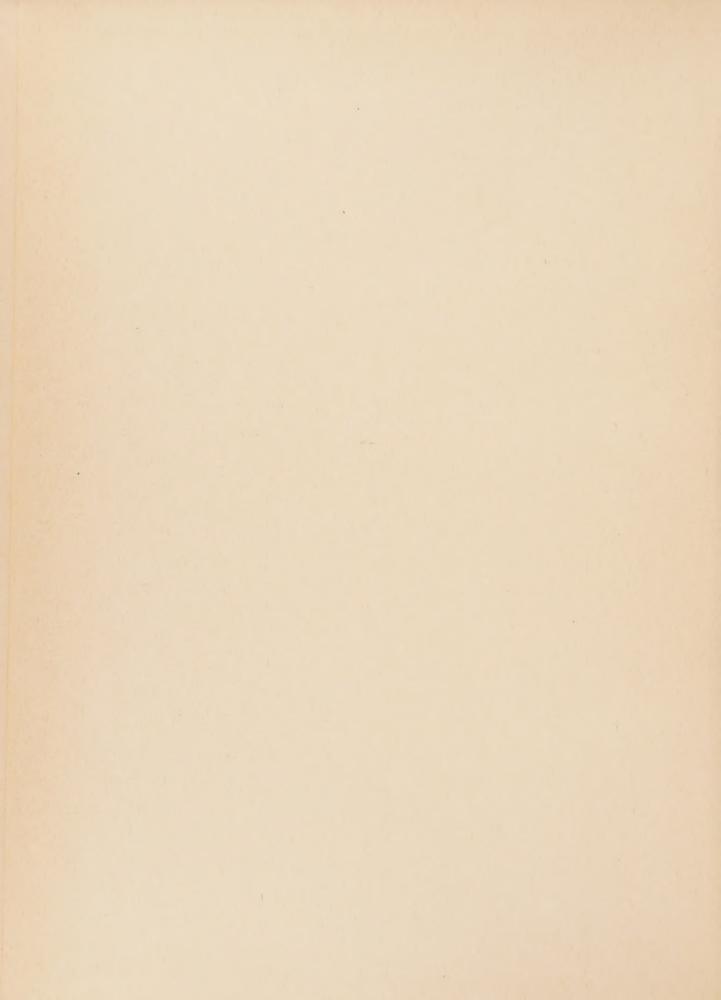
Alfred S. Tyson



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A SCRIPTURAL STUDY OF

THE HYMNAL OF 1940

(Hymns 1 through 265)

by

Alfred S. Tyson

B. S., The University of Oregon, 1937

M. A., The University of Oregon, 1939

A THESIS

Submitted in partial fulfilment of requirements for

the degree of

BACHELOR OF DIVINITY

In the

CHURCH DIVINITY SCHOOL OF THE PACIFIC

Berkeley, California

May, 1947

Approved:

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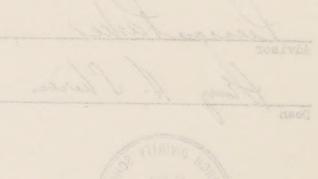
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INTRODUCTION

The Hymnal is a veritable storehouse both of hymns and of tunes. The average parish sings three hymns at its ll o'clock service on Sunday morning. Should such a parish set out to sing every hymn in the Hymnal, without any repetitions, it would require four years for it to do so.

In practice, however, probably few parishes have a repertory of more than 100 hymns, with 150 being above average. For them, the other 450 to 500 hymns might as well be left out of the Hymnal. The hymns for services are all too often chosen because the same ones were sung on the same Sunday last year, or because Mrs. Jones likes such—and—such a tune. Another reason this store of 400—odd hymns are never used is that the rector is not familiar with the words, and has only an incomplete index to help him find hymns which will fit his sermon, lessons, and service theme. It is obviously impossible to remember all the stanzas of even the 100 most familiar hymns, let alone the balance.

There are three main books used in the Church: the Prayer Book, the Holy Scriptures, and the hymnal. Since any service of the Church is improved by integrating the parts into a harmonious whole, one purpose of this thesis has been to search out Scriptural references in the Hymnal of 1940 so that hymns may by selected in harmony with the rest of the service.

It is hoped that in time the entire Hymnal may be so indexed, and much of the work has been done on the General Hymns (from 266 to 600); but the amount of time required for research has made it necessary to limit this thesis to the first major portion of the Hymnal, the first 265, which are the seasonal hymns and hymns for special occasions.

While the tunes are important, it should always be remembered that it is the hymns themselves — that is, the words — which are of primary importance. No hymn can well be considered apart from its tune, but neither should any hymn be selected for use in a service with the tune being the major consideration. With rare exceptions, all hymns and indeed all music are additions to the service of worship; unless they definitely add to the worship of the service, they had better be omitted.

Where the words are appropriate, hymns may frequently be put to uses other than congregational singing. They are often suitable for anthems sung by the choir. They are excellent sources of quotable material for sermons. Some are litanies and may be said by minister and congregation, if that be preferred to singing them. There are even times when a hymn or a portion of one might well be read aloud by the congregation in prayer or in psalm style.

There are other considerations arising our of this study which may be of interest to the curious. It has been said that the average layman gets much of his theology from the hymns he sings — which gives further importance to the words.

From the compilations of Scriptural references found in the first portion of the Hymnal (approximately one-half) it is possible to discover from what part of Holy Scripture the major emphases of the Hymnal come. No detailed evaluation will be given here; anyone who is curious can make his own evaluation from the tabulation which follow. A few high points may be mentioned. The Old Testament may almost be limited to two Books, judging from their use in the hymns: the Book of Psalms being by far the predominating book (of course, it was the Hymnal of the Jews), with the Book of the Prophet Isaiah taking second place. The Apocrypha has had small use, too. The concordances all omit the Apocrypha, so that it has been difficult to find what few references hymn writers have used. No doubt many references and allusions have been missed.

Taken as a group, the Gospels take first place, with the Gospel according to St. John being the individual favorite. The Second Gospel is almost absent, except for passages which are parallel in one or more of the other Gospels. If the Fourth Gospel be considered in conjunction with its companion book, the First Epistle of St. John, it probably takes first place.

A very close second — surprisingly, perhaps — is the Book of Revelation. The Epistle to the Hebrews comes next in order, with the Epistle to the Romans following, then

the Epistle to the Ephesians, with the Book of Acts almost equal to Ephesians. Aside from the Epistle to the Romans, St. Paul is rather slighted.

No doubt any reader will find numerous passages where he will say to himself, "Now why did he choose that passage? That reference seems vague to me." Or else he will say, "I don't see how this passage could have been missed; it is obvious that this hymn refers to this Scripture, and yet it has been overlooked."

The only apology must be that most of the hymns are paraphrases of Scripture at best, and many times the reference is only vaguely to some idea traceable to Scripture. It is only too easy to miss a paraphrase of the most familiar quotation. For such critics, no other defense can be given.

To the best of my knowledge, only one other work of this nature has been produced, which dealt with the Hymnal of 1916, and in a rather sketchy manner. Almost all the work on this thesis, therefore, has of necessity been original research. Aside from this one former work, no other helps have been found in this field. It has been necessary to search for key words and phrases and trace them down in various concordances. Occasionally a book of theology has been of help, but only for a very few hymns. Books on hymnology nearly always fail to give Scriptural references, being more concerned with authors, tunes, and historical backgrounds.

Several versions of the Bible have been used in the research, but in nearly all cases where a specific identification can be made (as with proper names) the King James Version is that used by hymn writers. Where only the King James (AV) or the Revised Version (RV) will fit, a notation has been added to the Scriptural reference.

The following techniques have been used in recording the findings of my research. In general, where the Scriptural reference is found in the first stanza of the hymn, no verse reference is given. Likewise, no stanzas are given where the reference applies to the entire hymn. Elsewhere, the stanzas are designated. The numeral notation used to indicate hymns and stanzas is the same as that used for the Scriptural references: a semi-colon is used to separate the stanzas from the hymn number, as follows: 268:2 refers to the second stanza of hymn number 268. In one case, a hymn is divided into sections as well as stanzas; here the Roman numeral refers to the section: 82:VII:3 being the third stanza of the seventh section of the 82nd hymn.

In long lists of hymns, the numbers are easier for the eye to spot if put in perpendicular columns, rather than in long horizontal lines separated only by semi-colons. In the first index, then, two columns of hymns numbers are employed, with hymns appearing in sequence as follows:

(1) if only two hymns	1	2
(2) if three hymns	1 2	3
(3) if more than three hymns	1 2	5 4

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In many instances, where there may be two or three closely related verses of Scripture, they have been tabulated together, for example, Rev. 22:3-5. Where a hymn has reference to Rev. 22:4, it has been listed under this tabulation. In other cases, where the one verse reference is distinct in nature, it has been listed under a separate heading. There several consecutive hymns are grouped under one Scriptural reference, they have been listed in a group, with a dash separating the first and last hymns in the group: for example, hymns 189-213 include all the Communion hymns.

Sometimes a hymn contains a closely related reference to a Scriptural verse, but not as directly as other hymns; these appear within parentheses.

Again, there have been instances where there are entirely too many references in Scripture to make it feasible to list them all: for example, references to the word altar or to ascriptions of praise in the psalms or to titles such as Saviour, Redeemer, or Creator. The first stanza of hymn 240 is an example, with numerous psalms bearing on the subject, as is true also of the second stanza of hymn 163, and of hymns 139 and 140. It was with such situations in mind that the second type of list was made, where certain key words are listed, along with the hymns in which they are found. Words such as altar, love, light, life, Redeemer, Saviour, and many more have such frequent reference that it is nearly impossible to search out the exact passage in Scripture bearing on the subject. Often passages that are almost

"stock" passages are used, such as John 3:16 and I John 4:7f for passages referring to love. Should a hymn be desired to fit a passage containing one of these much-used words, and the passage itself not be found in the list, the index by key-words may contain suitable hymn references.

Two sections have been appended to this thesis which have no bearing upon the use of Scripture in the hymns. It is hoped they may prove useful in choir work and as an aid to the selection of hymns for services. There is a list of plainsong tunes, of chorale tunes, and of the ten one-stanza hymns in the Hymnal.

The use of Scripture by hymn writers falls into four main groupings:

- (1) The use of Biblical names, particularly for the various Persons of the Trinity, such as Redeemer, Saviour, Head, King, Lord, Lamb, Captain of salvation, Emmanuel, and others.
- (2) Direct references to Biblical passages such as the parables (hymns 3:1; 4; 137:2), events in the life of Jesus or the Church (119; 131), and events from the Old Testament (2:3).
- (3) Direct references to ideas and concepts found in Scriptural passages, such as God's free salvation (15:2), the joys of heaven (127; 224), life eternal (88), God or Christ as the light of the world (109:3; 228:3; 237:5), and the concept of God as a God of love and of the Church as a fellowship of love (265:2; 263).
- (4) Indirect references or paraphrases in such general terms that it is difficult to know whether the idea came originally from Scripture or not, such as general praise and thanksgiving to God, widespread in Scripture, and illustrated in hymns 139 and 240, or general references to a quality like beauty (hymn 265:4 and Wisdom 13:1-9), or the mixing of numerous references in a single stanza, such as hymns 10:3; 53:3; and 228:3.



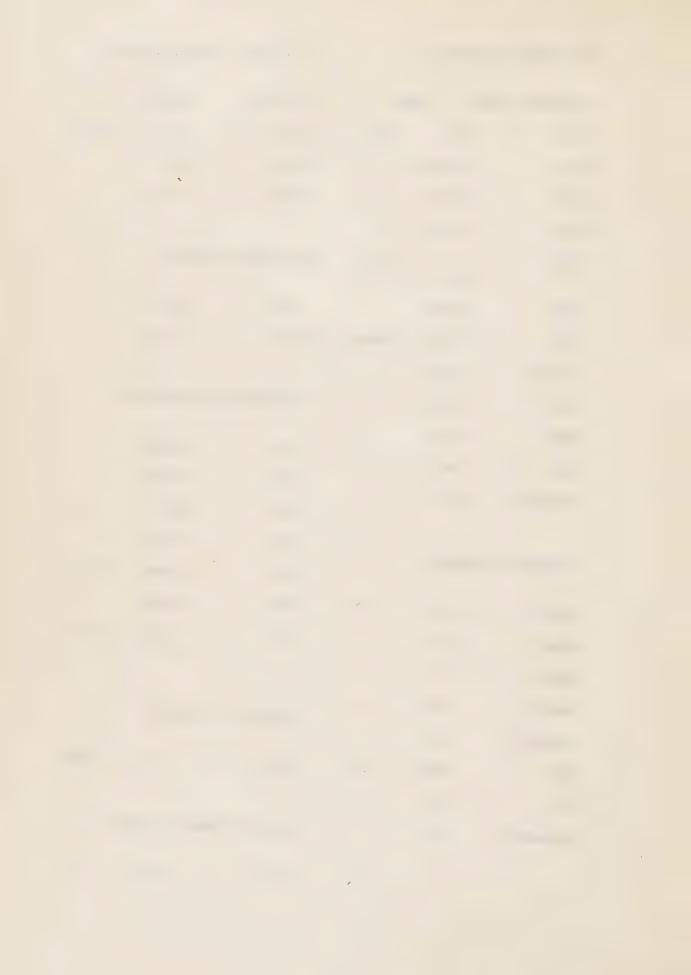


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THE BOOK OF EXODUS (Con't)

Chapter & verse Hymns		S	25:17-22	52:2	
1:1f	163	248	33:14	78	265:2
1:2	110:3,4		34:14	144	
1:3f	253:2		34:28	61:2	
1:11	101:2				
1:16	6 1 4 3	245	THE BOOK OF NU	MBERS	
2:lf	121:5		5 :3	220:3	
2:7	110:3	225:4	24:17	47:2	
2:10-14	134:2				
3:19	224:5		THE BOOK OF DE	UTERONOMY	
15:1	10:3		6:5	242:4	
15:5	245		8:3	213:2	
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TITE SAAT AS TRU	A.D.I.G.		11:14	101:2	
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3:6,13	143	147	32:15	126:2	
6:1-8	148		33:27	10:3 234	265
12:11f	89			60±	
14:21f	89:2	94	THE BOOK OF JU	IDGES	
15:19-21	89:2		TIM BOOK OF SC	10(11)	
16:4	89:2	213	11:27	8:3	57:5
17:6	213				
19:1-20:34	2:3		THE FIRST BOOK	OF KINGS	

17:5-6 61:2



THE SECOND E	BOOK OF KIN	IGS	THE BOOK OF	ESTHER	
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29:13-14	139	145 150:3	28	2:2	
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ELTTE CITICANTE T	SOOK OF CIT	CNICIEC	37:10	101:2	
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5:11	96:3 215:2	237:5	25:4-5	78	247
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6:2	227:3		27:4	265:4	
7:1	142:2		31:3-4	143:4	239:2
7:18	143:3			149:3	247
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			36:9	108:4	23 7: 5 254:2
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			2T ! TTT	169	185
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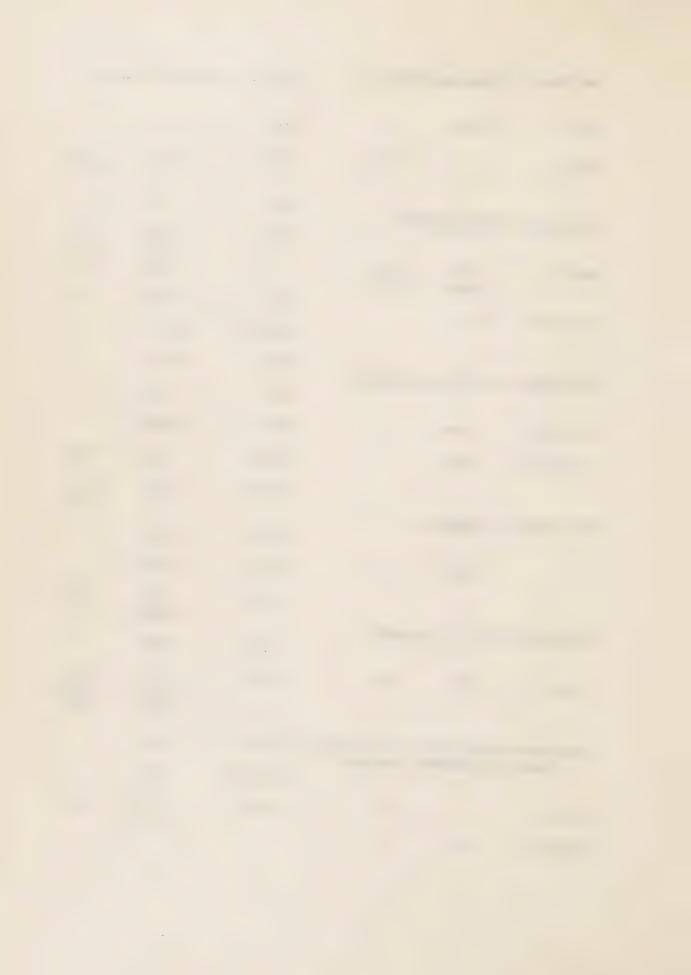
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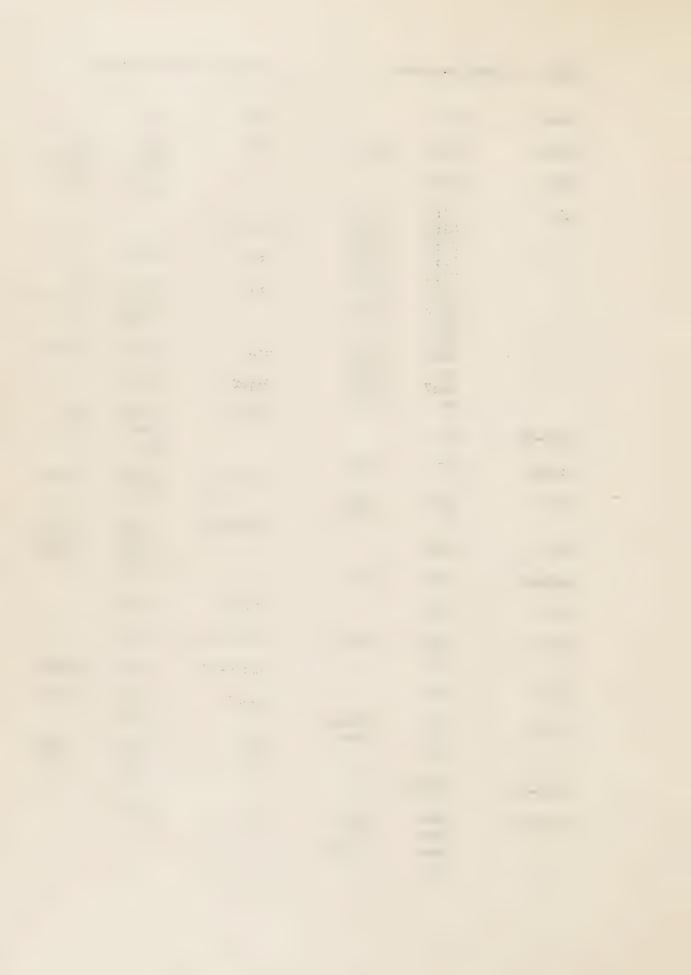
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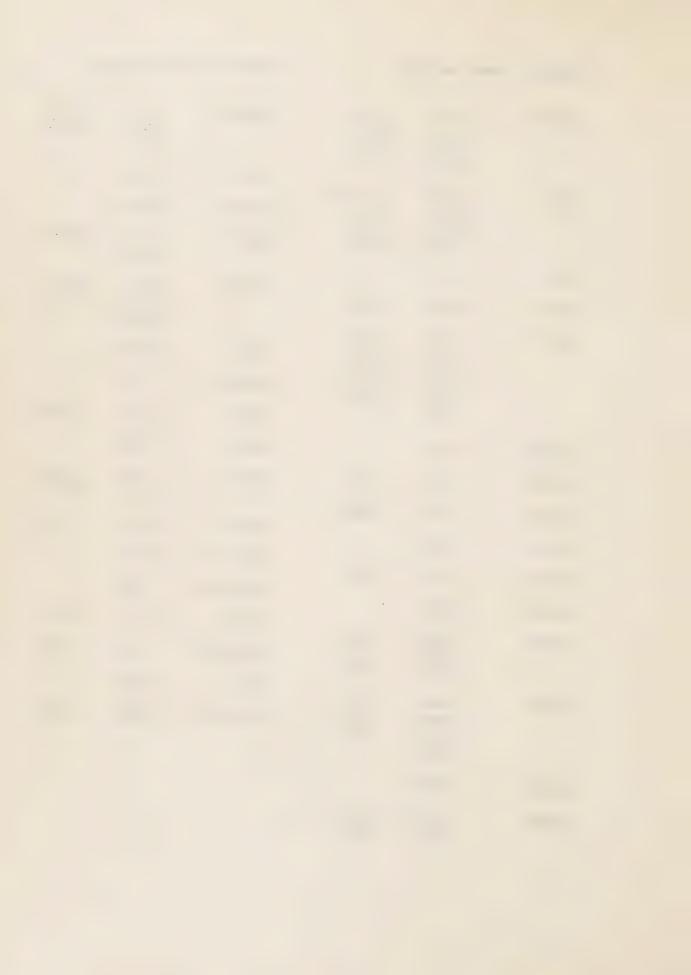
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Fig. 1

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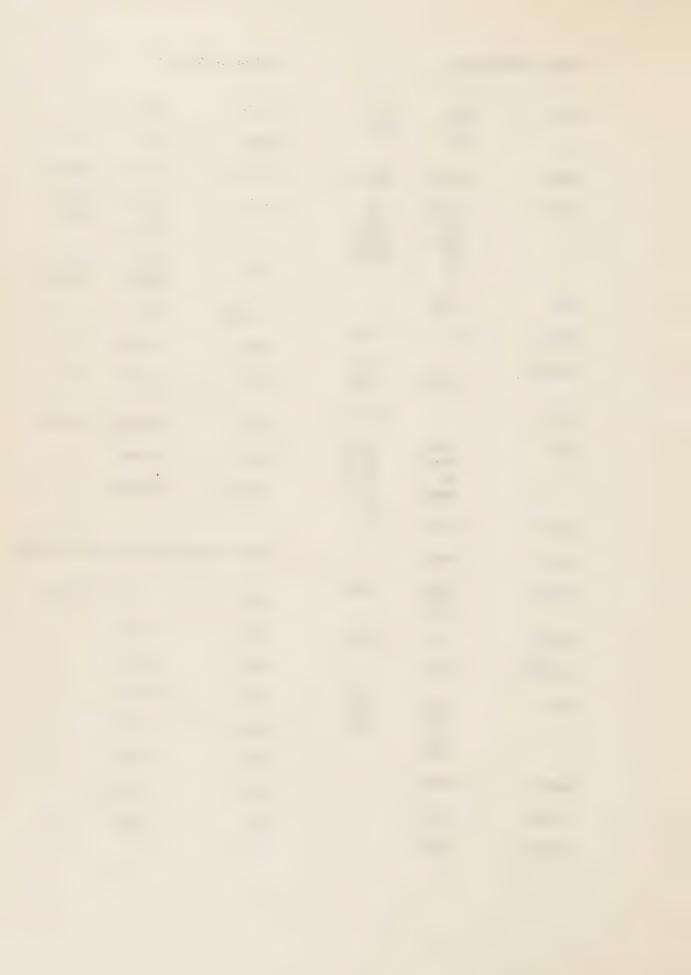
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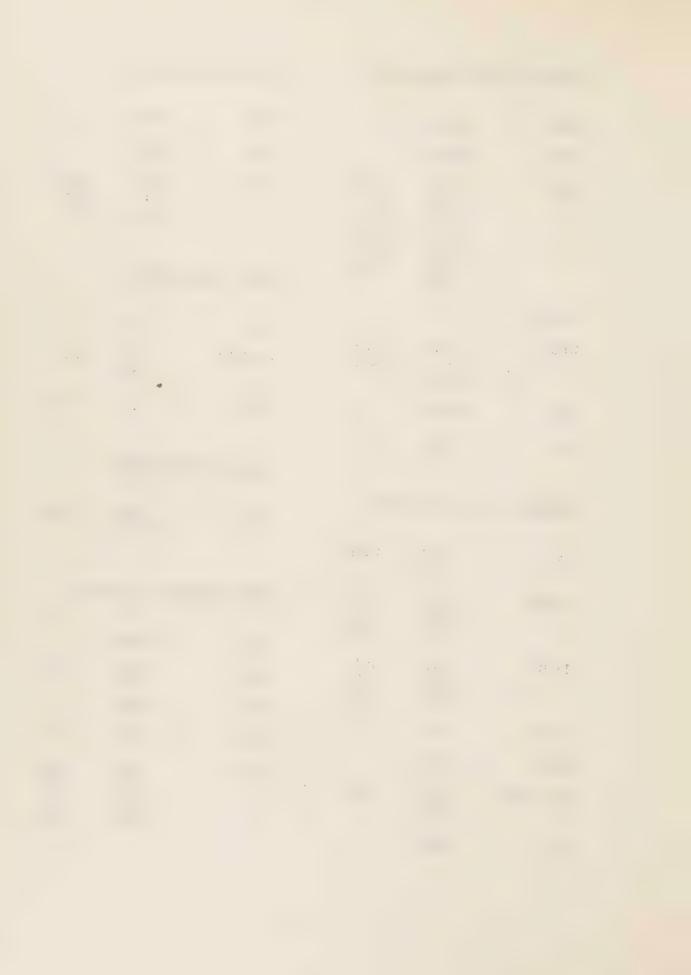
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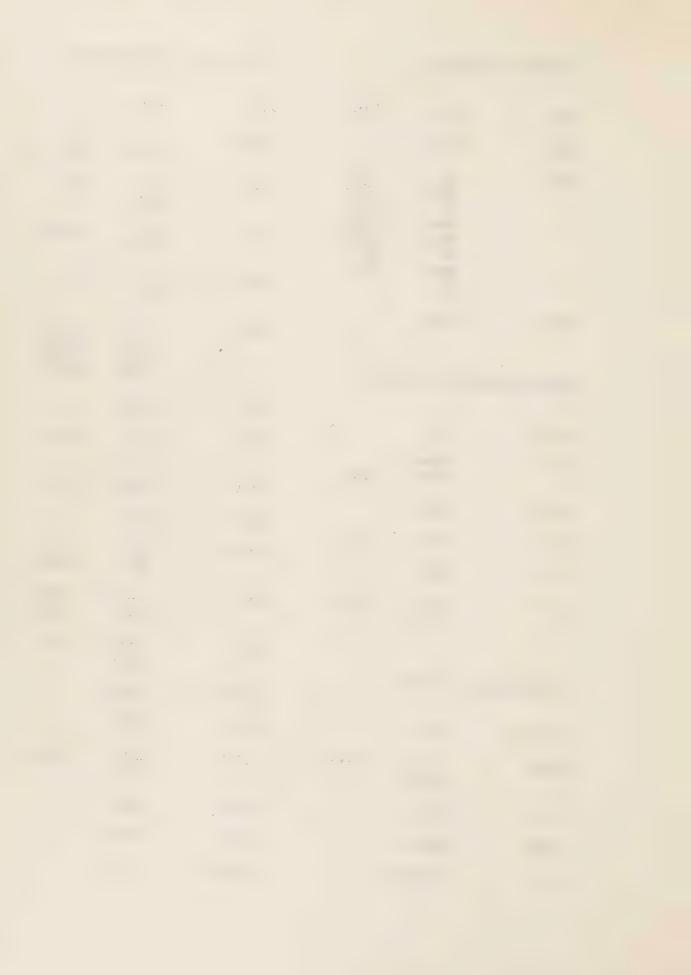
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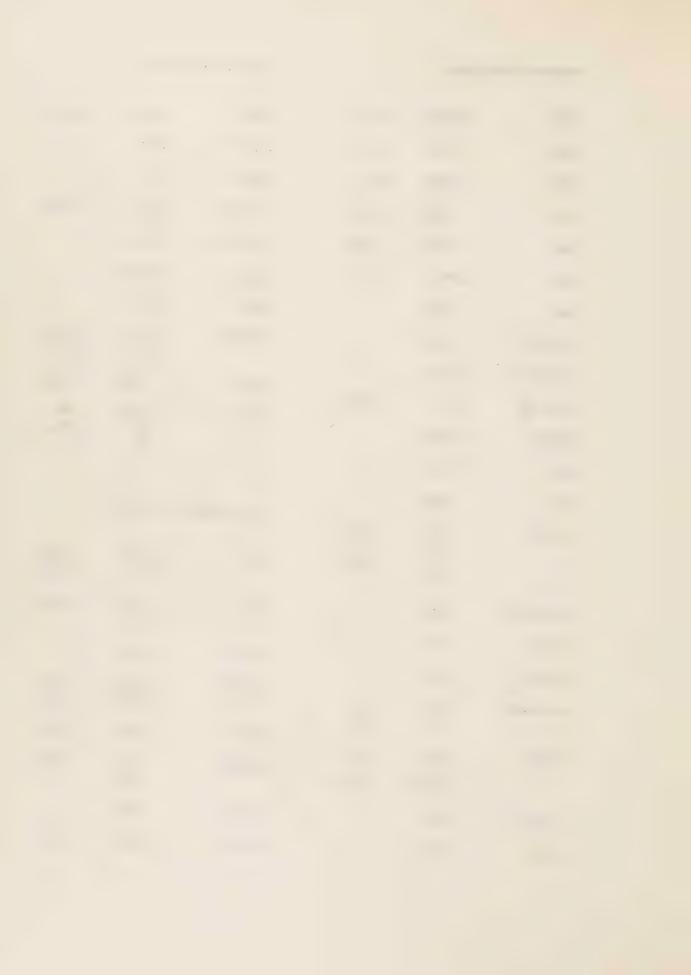
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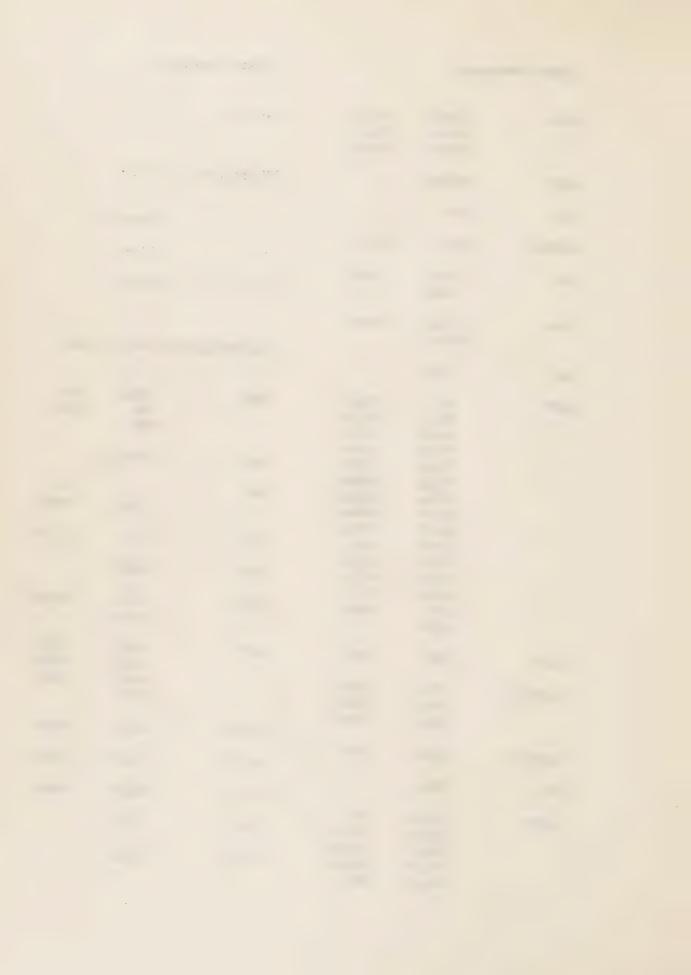
Hebrews Continued		Hebrews Continued			
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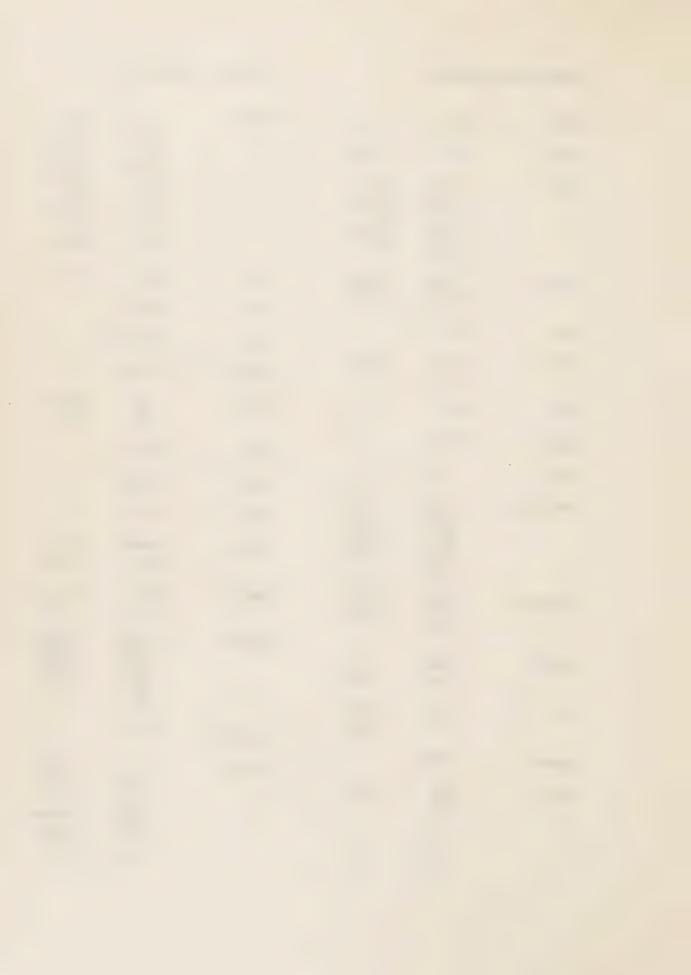
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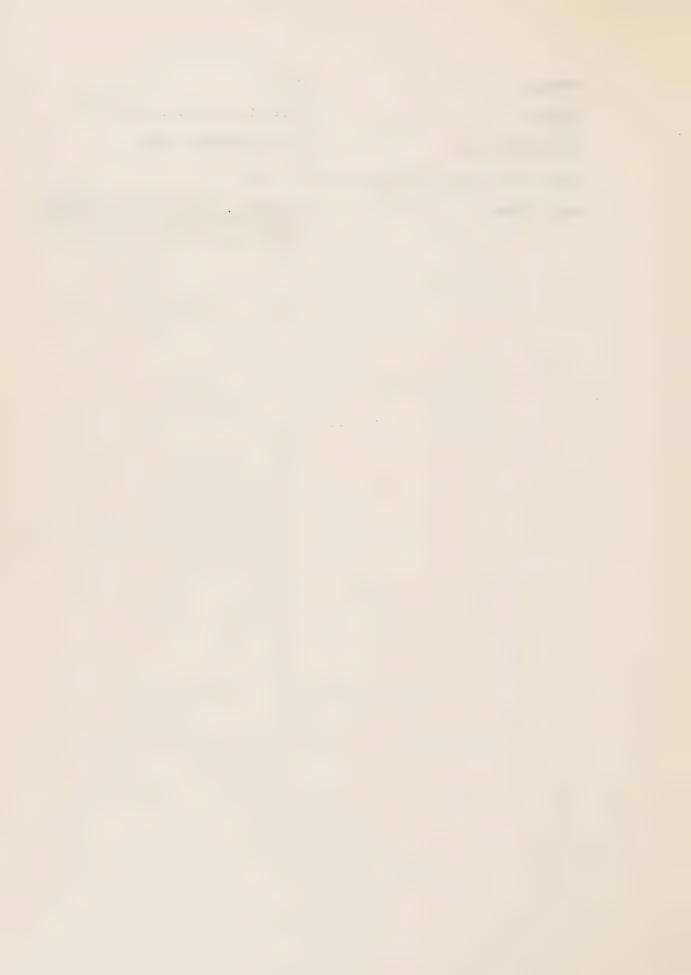
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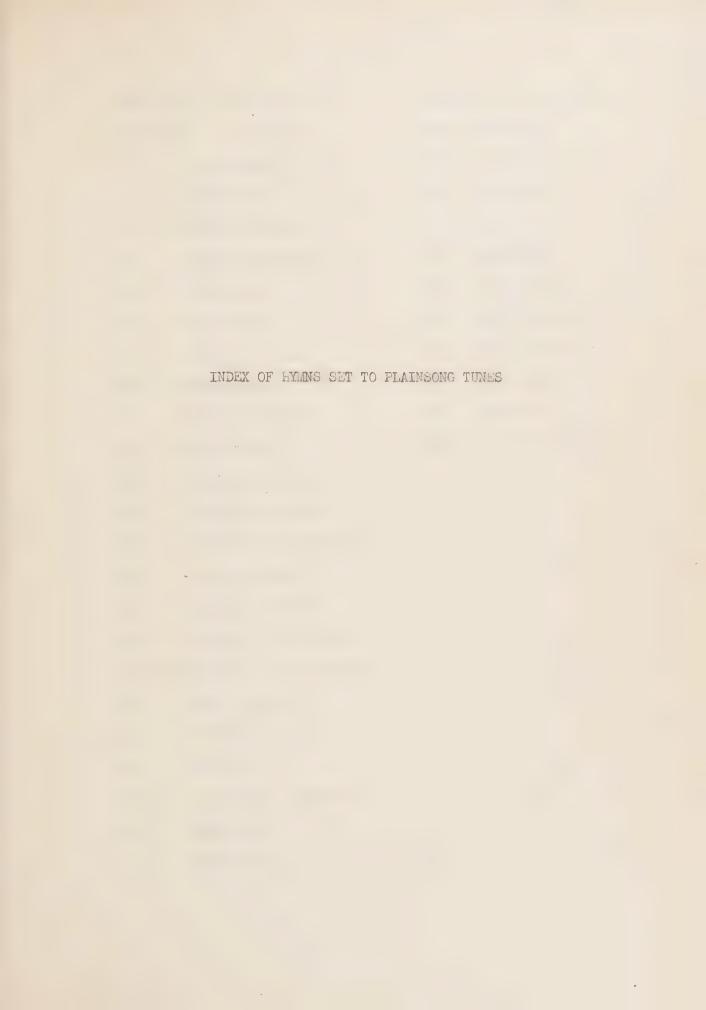
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